

the sublime and holy influences of the Morning Glory Spring of Yellowstone Park.

### PEACE.

GEORGE T. RONK.

When Franklin said there never was yet a good war nor a bad peace, he was looking at the subject from a national standpoint no doubt, and yet the truth in the somewhat exaggerated statement applies equally well to peace between individuals. The troublesome and quarrelsome spirit is never the Christian spirit. Except when principle is in danger, we may say we should always seek peace, and as a general thing it is possible to be outspoken and loyal in our defense of the right without stirring up strife.

"If it be possible as much as lieth in you, live peaceably with all men. Rom. 12:18. If people were half as anxious about the "right," as "their rights," quarrels would be reduced to a minimum. The Bible account of the conversation between Abraham and Lot, resulting from the strife of their herdsmen, gives a practical example of how we should act in such a case to avoid a quarrel. "And Abraham said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdman and thy herdsmen: for we be brethren.'" Before them lay the fertile plain of Jordan and the land of Canaan, and Abraham realizing that they could not dwell together, said to Lot, "Seperate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Abraham, as Lot's uncle, might very naturally have stood on his dignity, and have expected yielding on his nephews' part. But he was quite willing to waive his rights for the sake of peace and harmony.

How often we hear some young person who has professed to love Christ, declare undying hostility to some fellow-Christian who has incurred their displeasure. Is this right? Is this in the spirit of him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?"

We do not need to go outside of the organizations which have for their sole object the carrying on of the master's work, to find strife and bitterness. Yet the badge by which Christ declared that his followers

should be known, was their love for one another. Where perfect love is there is peace. For perfect love comes only from God. "He that loveth not, knoweth not God; for God is love.

How often we see church members who have a "grudge" against each other, living side by side. Both filled with wrath at the other's iniquities, and neither seeking to forgive or to be forgiven, when a step down from their pedestal of pride, and a few easily spoken words, might change all this, and make them happy in the knowledge of right. But they swallow all of their better feelings and live on, often priding themselves on the fact that they never "budge" for anybody. Yet very likely these men testify in the prayer meetings and speak glowingly of what Christ has done for them, and of their chances for salvation. "Be ye angry, and sin not: let not the sun go down upon your wrath. Eph. 4:26. "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates." "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: And the God of love and peace shall be with you. Gal. 13:11.

Turlock, Cal.

### LAYING ON OF HANDS.

ELDER J. W. BEER.

(Continued from last week.)

There are several other cases which may be studied with advantage. See Acts 13:3, where in the church at Antioch the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

The laying on of hands was the mode of setting them apart to their work in a solemn, impressive manner; and it also signified that the church—the body of Christ—would be ready and willing to sustain them and to minister to their wants.

Acts 19:1-12. Here at Ephesus, Paul, on whom hands were laid at the time of his conversion, asks certain disciples, "Have ye received the Holy Ghost since ye believed?" They said, "We have not so much as heard whether there be any Holy

Ghost." He asked, "Unto what then were ye baptized?" They answered, "Unto John's baptism." He showed the difference between John's baptism and Christian baptism. "When they heard this, they were baptized in the name of the Lord Jesus," that is, according to his command, "into the name of the Father, and of the Son, and of the Holy Ghost." When they were thus baptized, he, according to their custom and "the principles of the doctrine of Christ," Heb. 6:1-2, laid his hands on them, and "the Holy Ghost came upon them; and they spake with tongues, and prophesied. And all the men were about twelve."

Another case of laying on of hands is found in Acts 28:8. This was on the island of Melita in the Adriatic, and shortly after Paul had experienced shipwreck. Publius was "the chief man of the island." And it came to pass that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and layed his hands on him, and healed him." This was for healing the sick. Paul prayed for this man, and his prayer was heard; but he thought it becoming according to the teaching of Jesus, to lay his hands on the sick. Mark 16:18; he did so and the man recovered. The healing was a gift of God, but prayer and the laying on of hands were attended to by Paul in accordance with the injunction of Jesus and their established usage.

In 1 Tim. 4:14, Paul says, "Neglect not the gift that is in thee, which was given thee by the prophecy, with the laying on of the hands of the presbytery." This gift that was in Timothy was a gift of God, a spiritual gift, but it was given "by prophecy," in accordance with preceding prophecies, which pointed him out a proper man to be induced into the sacred office and assured him that he should have the necessary wisdom and power to fill that office. Just when or by whom this prophecy was uttered we are not told, but probably it was by "the presbytery," or the assembly of elders or ministers who attended to the laying on of hands. Whether or not hands were laid on Timothy more than once or by different persons we can not tell; but in Paul's second letter to him 1:6 he says, "Stir up the gift of God, which is in thee by the putting on of my hands."

Timothy not only had hands laid